

LATTER DAY SAINTS

SOUTHERN STAR

Editorial

"BUT, THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCUSED." GAL. 1:8.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, OCTOBER 20, 1900.

No. 47.

SKETCH OF THE LIFE OF APOSTLE PARLEY P. PRATT.

BY APOSTLE MATHIAS F. COWLEY.

Parley P. Pratt, who was one of the First Council of Apostles in the dispensation of the fulness of times, was born in Burlington, Otsego county, New York, April 12, 1807. He was the third son of Jared and Charity Dickinson Pratt. While still in boyhood Parley was noted for his remarkable activity of body and mind. He worked hard upon his father's farm, and when opportunity afforded him the privileges of school he was cited as an example of studiousness worthy the following of all his associates. He was a descendant of Lieut. William and Elizabeth Pratt, who were among the first settlers of Hartford, Conn., in the year 1639. The supposition is that they accompanied the Rev. Thos. Hooker and his congregation of about 100 from Cambridge, then known as Newtowm, Mass., through a wilderness inhabited by savages and wild beasts, to the place where they founded the colony of Hartford, Conn., in 1636. This early pioneer, William Pratt, was a member of the Connecticut legislature for some twenty-five sessions, his long term of service proved his efficiency to hold the office and the high esteem in which he was held by the people. The general court gave him 100 acres of land in Suybrook, Connecticut, for gallant services rendered in the Pequot war. He was a judge in the first court of New London county. Parley P. and Orson Pratt are lineal descendants of the seventh generation from that worthy pilgrim and pioneer.

Parley P. Pratt was distinguished in his early boyhood for the maturity of manhood in his thoughts and actions. The opportunities afforded him for education were extremely limited, and yet the originality of his thought was so distinguished that he was looked upon by

many who knew him as a leading spirit with a great destiny before him. He also displayed strong tendencies of a religious character and for some time was associated with the followers of Alexander Campbell.

voice of God. He soon found some Elders and learned from them of the organization of the Church on April 6, 1830. He received baptism and was at once ordained an Elder. He visited Canaan, Columbia county, New York, where he had spent many of his boyhood days. He preached several times in the neighborhood and baptized his brother Orson on the 19th anniversary of the latter's birthday, Sept. 19, 1830, and then went to Seneca county, New York.

In October, 1830, Parley P. Pratt and three others were commanded by revelation to carry the Gospel to the Lamanites or Indians located in the western boundaries of Missouri.

On their journey they spent some time at Kirtland, Ohio, where they preached the Gospel to Sidney Rigdon, Orson Hyde and other followers of Alex Campbell. They baptized many of them and pursuing their journey to Missouri, Bro. Parley P. Pratt was among the first of the Latter-day Saints to stand upon the favored site where the city of Zion and her glorious Temple are to be reared in the last days.

Early in 1831 he went east as far as Ohio and in Kirtland met the Prophet Joseph Smith. During

the summer he performed another faithful mission in Ohio, Indiana, Illinois and Missouri, preaching the Gospel, baptizing many and promoting by every possible means the interests of the Church. While the Presidency of the Church and main body were established in Ohio, Bro. Parley was among the number located in Jackson county, Missouri, building up the city of the Saints in that chosen land. In the fall of 1833 he, with over 1,000 men, women and children were driven from their homes and dispossessed of their property in Independence and surrounding country. Two hundred houses

APOSTLE PARLEY P. PRATT.

In September, 1830, he felt strongly impressed while residing in Ohio to journey eastward. Acting upon this suggestion of the Spirit of the Lord, he went eastward several hundred miles, where he came in possession of a copy of the Book of Mormon. He read the sacred volume with a prayerful heart and arose from its perusal a witness that the promise contained in the Book that those who read it with a desire to know the truth should receive a testimony of its truth. Parley immediately set out in search of the honored men who had seen the Angel and heard the

were burned; also hay stacks, cattle and hogs were shot down; many of the Saints cruelly whipped, others killed, and the body of the people driven across the river into Clay county. Subsequently Elder Pratt performed a long mission of over 1,200 miles to the east, preaching the Gospel and encouraging the Saints.

In 1834 he returned to Clay county, Missouri, and wherever he went was a most energetic and capable minister of the Gospel. He returned to Kirtland, O., and on Feb. 21, 1835, having been previously called to the Apostleship, received his ordination. After his ordination he went east with his fellow Apostles and performed a faithful mission in New York, Pennsylvania and the New England states.

In 1836 he preached the Gospel in Canada, where he organized a large branch of the Church in Toronto, and others in neighboring towns. Upon this eventful mission he baptized the late President John Taylor and others who became such substantial advocates of the cause of Christ in the last days. Before leaving Kirtland Apostle Kimball prophesied to Bro. Parley that in Canada he would find a people prepared to receive him, and that his wife should bear him a son. They had been married ten years without posterity. Both these remarkable predictions were literally fulfilled.

In 1837 Bro. Pratt founded a large branch of the Church in New York City.

In 1838 Elder Pratt removed from Ohio to Caldwell county, Missouri, where persecution was raging in a furious manner. Over a score of men, women and children were murdered in cold blood. Many hundreds of thousands of dollars of property were destroyed, over 10,000 people banished from the state. Elder P. P. Pratt was among the number captured by the mob militia through the treachery of Geo. M. Hingle, and sent to prison in Richmond, Ray county, Missouri, with other brethren.

He was kept in prison seven months without trial. By the help of the Lord, he escaped from prison, on July 4, 1839, and successfully regained his liberty. In this way he joyfully celebrated the nation's anniversary. Upon gaining his freedom he published a history of the Missouri persecutions, the first edition appearing in Detroit, Mich., in 1839.

He went with the Twelve to England in 1840, and became the first editor of the *Millennial Star*, a periodical now sixty years of age, and still running as the exponent of the history and doctrines of the Church, especially devoted to the interests of the European mission. In 1841 he was appointed to preside over the British mission. In this capacity he continued to edit the *Star*, visit the several conferences of the mission, superintend the emigration of the Saints, and in a most efficient manner conduct all the general affairs of the mission. He also wrote and published several interesting little works explaining the principles of the Gospel.

In the winter of 1842-3 he returned to Nauvoo, the home of the Saints, continuing at home as well as abroad faithful at work in his ministry.

In the summer of 1844, when the martyrdom of Joseph and Hyrum Smith occurred, Elder Pratt was doing missionary service in the east with most of his quorum. All at once he was impressed to leave prematurely for his home in Nauvoo. Taking passage on a canal boat near Utica, N. Y., his brother William, also on a mission, came aboard

the same boat. Bro. Parley felt overcome with gloom and said to his brother, "Brother William, this is a dark hour, the powers of darkness seem to triumph and the spirit of murder is abroad in the land and it controls the hearts of the American people, and a vast majority of them sanction the killing of the innocent." Many other expressions did he utter of like character, without knowing the exact cause, but it was June 27, 1844, in the afternoon, and about the same hour when a furious mob 1,000 miles distant were shedding the blood of Presidents Joseph and Hyrum Smith and Elder John Taylor in Carthage, Ill. He hastily returned to Nauvoo, receiving on the way the revelations of the Holy Spirit that all would be well. The work of God would roll on and His kingdom be established regardless of all efforts to destroy it. Bro. Parley was full of encouragement to the Saints and loyal to the Holy Priesthood during these trying scenes.

In the spring of 1845 he was appointed to preside over the conferences of the eastern and middle states, with headquarters in New York City. While there he published an interesting and spirited periodical entitled "The Prophet." He returned home in the summer of the same year. In February, 1846, he again became an exile, being driven, with 15,000 coreligionists, from their homes in Nauvoo, for no other cause than the one which induced Cain to slay his brother Abel, the brethren of Joseph to sell him to the Ishmaelites, and the Jews to betray and crucify the Redeemer. The victims of hatred had offered a more acceptable offering unto the Lord. The home of Elder Parley P. Pratt still remains in Nauvoo in good preservation, a monument of his never-ceasing industry.

Himself and family passed through many tribulations in their pilgrimage and finally found a temporary resting-place in the Indian country at Council Bluffs, Iowa. Here he was called by the voice of inspiration through the Prophet of the Lord to perform another mission in Europe. He left his family almost destitute of food and shelter upon the broad prairies of Iowa, to comply with this divine call. He accomplished a faithful work in the British Isles, visiting the various conferences and strengthening the branches of the Church. He returned to his family in the spring of 1847, and the same summer and autumn wended their way across the great plains to Salt Lake valley, where they arrived in the fall of 1847. They passed through the ordeals and hardship incident to the founding of settlements in the once desert lands of Utah. Bro. Parley was a most industrious, hard-working man. Making new roads, building bridges and in every practical way promoting growth and development among the Saints of God. He was prominent in the formation of a constitution for the provisional state of Deseret, elected a senator in the general assembly, and subsequently served with distinguished ability in the territorial legislature of Utah.

In 1851 he went on a mission to the Pacific Islands and South America. He was absent upon this mission about four years. Returning home, he occupied much of his time visiting the colonies of the Saints in their several places of location, and when at home was busy in manual labor, improving his home and the city of the Saints.

In the winter of 1855-6 he officiated as chaplain in the legislative council of the

territory, convened at Fillmore City. In the fall of 1856 he crossed the plains with a company of Elders and spent the winter visiting the Saints and preaching the Gospel in Philadelphia, New York, St. Louis and other places. In New York City he met his warm, devoted friend, Apostle John Taylor, whom he had baptised twenty years before. While there, having a premonition that the finale of his earthly career was rapidly approaching, he wrote his poem, called "My Fiftieth Year." Throughout the poem is the spirit of prophecy pointing to the end of his mortality. President Taylor also knew by the spirit of revelation that it was the last time he should ever see Bro. Parley in this life. Elder Taylor wrote in beautiful verse an appropriate response to Bro. Parley's poem, "My Fiftieth Year." These productions are to be found in the autobiography of Parley P. Pratt, as written by himself and published by his eldest son, Parley, many years after his father's decease. On his way home he came by Fort Smith and Van Buren, Ark., where he was arrested on a trumped-up charge of a bitter anti-Mormon, thrust into prison. Upon his trial before the court he was proven innocent in the fullest degree and given his liberty. Several of the old settlers, who knew Elder Pratt in that section of Arkansas, still remain and testify in the highest terms of the nobility and grandeur of the character of Parley P. Pratt. The judge who tried his case said to a relative subsequent to the trial, that he never experienced so sublime a spirit and influence as when in the presence of this great man, and "if there is such a thing as an Apostle of Jesus Christ, Parley P. Pratt is such a man."

When he was discharged, and friends, knowing of the bitterness of his enemies, felt sure of his assassination, and offered him weapons of defense, he answered no, that the end was near and that his mission was peace on earth and to man good will.

On the 13th of May, while journeying westward on the wagon road running from Fort Smith to the Indian territory, he met his death at the hands of a wicked assassin. He was laid to rest near the fatal spot by Elder Geo. Higginson and a few kind friends who lived in that region. Parley P. Pratt was one of the most efficient Apostles of the Lord who has ever lived in any dispensation. In writing and speaking the word of the Lord he was filled with the inspiration of the Holy Ghost. He was truly poetical, and many of the choicest poems and hymns familiar to the Latter-day Saints are the expressions of divine inspiration through Apostle Parley P. Pratt. He wrote "The Voice of Warning," "Key to Theology," a history of his own life and travels and many smaller works, all of which bear the unmistakable evidence of an inspirational mind. His "Voice of Warning" as a means of conversion to the honest in heart, has no superior among books, save it be the Book of Mormon and other records of divine truth. At times he was so full of inspiration, that the influence which radiated through him, and the intensely interesting character of his conversation in public and private, that to his listeners many hours apparently reduced themselves to brief moments of time. While traveling as a missionary on foot without purse or scrip, the Spirit of the Lord would often inspire him to write, when he would sit down by the roadside or in the shady wood land, and write the glorious truths of heaven. He

also wrote much while in prison for the Gospel's sake. He traveled thousands of miles in his own and foreign lands for the salvation of the human family, and was instrumental in bringing many souls into the fold of Christ.

He had a testimony that every principle revealed through the Prophet Joseph Smith was true and so taught his own family. All his children are in the Church, imbued with the faith of their honored sire, and his memory will outlive the limits of time and extend to all the eternities of the boundless future.

President John Taylor wrote concerning Bro. Parley in the preface of his autobiography: "He has gone—but has left a name and a fame that will live throughout time and burst forth in eternity. And in the morning of the first resurrection, when the opening heavens shall reveal the Son of God, and He shall proclaim, 'I am the resurrection and the life,' when death shall deliver up the dead, I expect to meet Bro. Parley in the resurrection of the just."

Certificate of Character from Mark Twain.

During the campaign of 1880, Mark Twain, for the first and only time in his life, took an active part in politics. While visiting in Elmira, N. Y., in the fall of that year, he made a short speech one Saturday night, introducing to a republican meeting Gen. Hawley, of Connecticut. In the course of his remarks, Mr. Clemens said:

"Gen. Hawley is a member of my church at Hartford, and the author of 'Beautiful Snow.' Maybe he will deny that; but I am only here to give him a character from his last place.

"As a pure citizen, I respect him; as a personal friend of years, I have the warmest regard for him; as a neighbor, whose vegetable garden adjoins mine, why—why, I watch him; as the author of 'Beautiful Snow' he has added a new pang to winter.

"He is a square, true man in honest politics, and I must say he occupies a mighty lonely position. So broad, so bountiful is his character that he never turned a tramp empty-handed from his door, but always gave him a letter of introduction to me. Pure, honest, incorruptible—that is Joe Hawley. Such a man in politics is like a bottle of perfumery in a glue factory; it may moderate the stench, but it doesn't destroy it. I haven't said any more of him than I would say of myself. Ladies and gentlemen, this is Gen. Hawley."—Chicago Chronicle.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Agar, general agent, St. Louis, Mo.

GLEANINGS.

Somerville, Tenn., Oct. 2, 1900.

As I haven't seen anything from Fayette county, I will pen a few lines to the much prized little Star that visits our home once a week. We are always anxious for it to come, it has so much valuable reading in it that it does my soul good to read it. I think it ought to be in every home. I never saw a Mormon Elder until last March two came to our house—Elder Larsen and Elder Redd. They were invited in; they came in and talked a little on their faith and left a tract, which we read with interest. Sunday following Elder Larsen spoke to the people at a school house nearby. Myself and family attended and were well pleased with his sermon. In May following Elder Osborn and Elder Redd came back and preached to the people at the same place again.

They stayed with us while in the neighborhood, and while here spoke of wanting a place to spend a few days for their President to visit them. We were only too glad to hear them speak of wanting to stop in the neighborhood. We invited them to come to our house and told them that our doors would always be open to receive them; that they were welcome at any time.

President Strong, Elder Humpherys, Elder Osborn and Elder Redd came to hold a three or four days' meeting. They preached Saturday night, Sunday night and Monday. We attended every time. I never heard the Scriptures explained so clearly in my life. The people, most of them, in the neighborhood would not go to hear them; they treated the Elders very unkindly. As for myself and family, we went to hear them and treated them the best we were able to while here. I thank the Lord for sending His servants in our midst, for if they had not come I would have been groping in utter darkness yet, for I fail to see the right Gospel preached in these other churches. I am no member of the Church, but hope at the earliest opportunity to become a member of the Latter-day Saints, for I do believe that they teach the Gospel that Christ taught while here on earth. I also believe that Joseph Smith was a true Prophet of God. May the blessing of God attend all the Elders and Saints in His service is the wish of your most devoted friend,

Mrs. S. E. Cox.

Shelton, N. C., Sept. 30, 1900.

Perhaps you have never heard a word from any of the Saints of Surry county, North Carolina. For some time I have felt desirous of penning you a letter, if perchance I might encourage some poor, persecuted Saint to press onward in the work of the Lord. I have been the recipient of that most valuable little paper, The Star, for some time. It is indeed the brightest star that ever shined its flickering rays over the Saints. It inspires with new hope, courage and determination.

To read of the persecution, mobs and civil treatment heaped upon the Elders is strong proof that the Latter-day Saints have the only true and everlasting Gospel, and, on the other hand, to witness the divisions and contentions among the so-called Christian denominations is conclusive proof that they are wrong and divisive, for we read that God is not the author of confusion, but of peace. God is the same yesterday, today and forever. It seems to me that to be a Mormon Elder, going forth as sheep among wolves, without purse or scrip, facing mobs and all sorts of abuse requires more heroism than that of Hobson, Dewey or any man

of war going forth amid the applause and sanction of a nation.

May God bless the humble Elder while away from home and dear ones, among a crowning world.

There are but a few of us members of the Church in this settlement, but we are desirous of having a Sunday school established in our midst. We have secured a school house for the present and will build a church as soon as practicable. I realize that if we fail to inherit the promised blessings it will be because we have failed to do our duty. I am willing to do anything the Lord will have me to do. May God bless you all in the spread of truth. Your brother,

J. Monroe Hiatt.

Prida, La., Sept. 25, 1900.

As I have never seen anything in the Star from this part, I will ask for a space to express my thoughts as to the so-called Mormons. I have been a member of the Church three years, being baptized by Elder J. P. Sharp, of Vernon, Utah, and confirmed by Elder Ellis H. Johnson, of Meca City, Arizona, June 13th, 1897. When first hearing of the Mormon Elders in our parish we were never satisfied until we had met them. Elders Joseph P. Sharp and Joseph A. Cornwall were the first Elders we ever met, and after hearing them speak were convinced of the truthfulness of the Gospel. I am thankful to God to be permitted to live in this dispensation of the fullness of time, when the Gospel has again been restored to earth, and is taught in all its purity, and I know that all who will obey its teachings will inherit eternal life. I know that the Gospel is true, and that it is the power of God unto salvation to all that believe. I also know that Joseph Smith, Brigham Young, John Taylor and others were Prophets of the true and living God. I have met with some opposition, but that only helps to strengthen my faith, for I realize that all who live godly in Christ Jesus must suffer persecution. May the blessings of heaven attend all the Saints and Elders, and desiring an interest in their prayers, I am your sister in the Gospel,

Lillie May Craig.

Doing One's Best.

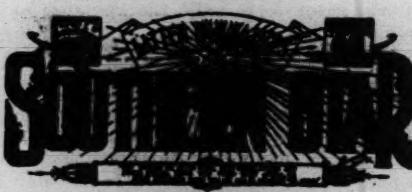
That is all you can demand from people—and all one can insist upon from one's self—to do one's best in every sphere and situation. In the shop or factory, at home or at school, in the pulpit or on the bench, the inexorable law is the law of doing one's best.

As to what is the best, that is to be left to the individual, and it is not our business to set down a canon or standard as to our neighbor's conduct. Let us sweep the snow from our sidewalk first; let us do the nearest duty to be done; let us breathe into our work all our manhood or womanhood, all our earnestness and determination.—Jewish Messenger.

For Good or Evil.

On trifles that seem light as air, deep and far-reaching issues are hung. A word, a smile, a frown, a moment's hesitation, a thoughtless step—who can tell what destinies shall turn on them? For this reason God has determined that men shall give account in the day of judgment for every idle word they shall speak. An idle word may be a potent word for good or evil.—Lutheran.

Clean hands, pure hearts, honest conduct and godly lives are the essentials for glory in the life that is to come.



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SATURDAY, OCTOBER 20, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophesy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our consciences, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and maintaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. Indeed, we never say that we follow the admonitions of Paul. "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Conference Presidents.

All Conference Presidents whose biographies have not yet appeared in The Star will greatly oblige us by sending in the same at their very earliest convenience, together with a cabinet photo suitable for cut. We are desirous that these will be forthcoming at an early date, and that no unnecessary delays will be made.

NON-FIT.

A big, square peg cast longing eyes
At a small, round hole in an oaken beam,
And sighed and cried in great surprise
Because forbidden by fate to rise
And enter this goal of its wish supreme.

A country lad of a lowly race
Yearned for the whirl of a city life,
Abandoned a modest but model place
To find a gilded but grim disgrace
Amid our metropolitan strife.

'Twas ever thus; men never learn
The homely adage old Time has writ
On pages of souls with pens that burn,
In symbols of pain that writhes and turn—
Success is to stay in the spot you sit.
—H. J. Butler.

ENLIGHTENMENT.

If there ever was a time in the history of the Latter-day Saints in which a spirit of energy and ambition was needed more than any other, it is the present. The young men and women who have been blessed with a testimony of the Gospel realize, or should do at least, that the "dispensation of the fullness of times" has been ushered in; the mammoth dispensation of all ages past; the dispensation which will witness the consummation of all things; the redemption of the faithful Saints; the celestialization and sanctification of the earth. During this epoch the Lord will gather together all things in one, both which are in heaven and in earth. The honest-in-heart are to be gathered out from the wicked and ungodly. The nations of men must be warned, the Gospel must be preached to every creature, and Zion—the habitation of the pure in heart—must be built up preparatory to the second advent of the Son of God. To many, especially those of agnostic tendencies, these things may appear to be a "whim of the brain," but no, all these things spoken by the mouth of all His holy Prophets, both ancient and modern, will be fulfilled.

To accomplish this great work—and the responsibility of its accomplishment rests with those whom the Lord has commissioned to act in His name—energetic servants of the Master are needed, and servants, too, whose qualifications must needs be adequate to the task.

Never in the history of the world has intelligence reached a higher stage of perfection and development than in the present age. To ponder upon the ingenuity of the human mind today, together with the wonderful discoveries found, and inventions wrought, is almost to conclude with amazement and astonishment that it has certainly reached its Himalaya of accomplishment. But still it moves on into the field of knowledge, daily revealing to the world great truths which confound and bewilder the curious multitude, who eagerly follow their leader into the labyrinth of science, wrestling with the giant truths which present themselves to view. Universities, academies, colleges, and seminaries of learning have ceased to be a rarity. The notoriety occasioned by "going off to school," is no longer considered remarkable, but has quietly taken its place among the everyday events of life. Public institutions of education are to be seen in every hamlet and village; and both young and old tread the path of development and advancement. But notwithstanding the remarkable development of the age, in a scientific, philosophic, and intellectual line, it must be remembered that the spiritual side of the masses has been sorely neglected, or at best poorly trained.

Some may suppose us pessimistic in our views of the spiritual characteristics of man, but no, we believe that there are several good sound reasons why he has not advanced in this regard. It is true that so-called Christianity has been offered to a low per cent. of the world's population, but of its purpose as decreed by God it must be acknowledged a failure; not only has it failed with those to whom it was carried, but also among those very ones who have been nurtured in the lap of this so-called Gospel, for nowhere has it produced the gifts and graces promised by Jehovah. The discord and contention, the contradiction and dissension, the war of words issuing from every pulpit and press, as exists in the Christian world, are stumbling blocks to the intelligent and thinking

minds, both of the Christian and also of the heathen nations.

Instead of the world coming to a "unity of the faith" the breach is getting wider and wider, and the line of demarcation more distinct and visible. Division and subdivision, "confusion worse confounded," is written in the dome and pinnacle of the so-called Christian world. Instead of "One Lord, one faith, and one baptism," there are many Lords, a multiplicity of faiths, and a baptism, or non-baptism to suit every mind. Instead of Christianity producing the fruits and gifts of the Spirit of God, they bear the manifestations of hatred, malice, antagonism, rancor and disunion, while they piously remark with a sanctimonious visage, that "These things are all done away with, as no longer needed." Furthermore, it might be said, that if our good Christian friends continue in their work of diminishing, and a few more New England curates adopt the High Criticism system, the Bible, too, will be buried as another "fad of primitive Christianity," needed only for the "ignorant" Saints of old, whose inferior intelligence and knowledge necessitated the "Law and the Prophets," "Living Oracles," the communion of God, and the companionship of the Holy Ghost, with all its gifts and graces.

Modern Christians are inclined to look upon the Former-day Saints as effeminate and childish. They were commanded to "search the Scriptures;" living oracles—Apostles and Prophets—were given them for the work of the ministry, the edifying of the body of Christ—the Church, and their perfection. But the so-called follower of Jesus today has soared above them, and in their exalted position, and superior development, sorry to confess it, they possess neither mercy or justice, wisdom or knowledge, to say nothing of the spiritual barrenness of their creeds and sects. If they were merciful and just, they would not persecute and misrepresent their fellows; and if they possessed wisdom and knowledge, they would preach the fullness of the Gospel of Christ and practice the teachings of the Great Law-giver—God. Yes, indeed! The early Saints required all the graces of the Gospel; they stood constantly in need of the help of the Lord, for they knew that this was the only means by which they could become perfect even as their Father in heaven was perfect. They may be called, by their professed brethren and sisters, the weaklings of Christianity, whose inability demanded every gift and grace of the Gospel, but let us not overlook this self-evident fact, that the superiority of one man above another depends solely upon the light and intelligence emanating from the presence of God. The fact of the matter is this, the early Saints were the peers of the professed Christians of today!

Peter and John, the poor, humble fishermen of Galilee, with little or no learning, and Matthew, the despised tax collector, could preach in plainness and simplicity the plan of life and salvation by the power and demonstration of the Holy Ghost to the convincing and conversion of whole multitudes of sinners; while great divines today, with their much learning, make these simple and plain teachings of the Apostles mysterious and profoundly obscure. Although these learned prelates have become gray in their study of theological lore, and ecclesiastical dissertations, still they are at a loss to explain the fundamental principles of righteousness and truth.

It is evident that the Christian world has departed from the "old faith," that

"faith once delivered to the Saints," which Jude exhorts us to contend earnestly for. They have digressed from the primitive Gospel of Jesus Christ, (it is the same from everlasting to everlasting), having the naked form of godliness, devoid of the power and life thereof. It is not our purpose in this article to prove the apostacy, for one need only look at poor destitute Christianity and compare her lifeless form with that of the living Church of Christ, with inspiration coursing through every vein, and all parts working in perfect harmony, to realize the utter deficiency and marked departure. Our epistle is to encourage the Saints and Elders of Israel.

Today the all-searching eye of science and revelation, both ancient and modern, is making known the unreasonableness and errors manifest in many of the dogmas and theories of Christianity, and confirming and indorsing the truths of that which the world calls "Mormonism." As a result, many of the more intelligent and thinking class of people are becoming agnostic and infidel in their views upon religion, for they see the many inconsistencies which Christianity has been palming off upon the world, and trying to crowd down the throats of humankind. Not willing to sacrifice their good names and become connected with the universally despised, and everywhere spoken against Mormons, they endeavor to blunt their finer sensibilities, and deaden their spiritual passions, by saying, "There is no God. I don't believe."

Germany, one of the most intelligent nations under the sun, and perhaps the leading country of the century in education, produces more infidels and agnostics than any other land, and daily they are increasing to such an alarming extent that the success of the Church is in jeopardy, owing to its continual leakage. In our own country the same spirit is taking root in the minds of many, as is also true in all the civilized countries of the world. Why is it? Is it not because the traditions and error in so-called Christianity, when unveiled by reason and revelation, cause men to reject the whole system as a fraud forged upon the human family?

The thinking class of men find it impossible to associate the terms, God of truth, unchangeable, everlasting, whose spirit breathes love and peace, mercy and justice, with the generally accepted theory of God in Christendom, together with its decayed fruits. On all sides you hear the freethinker and agnostic declare, "Behold your God, a being whose spirit incites His children to contention and strife, yea, even to mobocracy and murder, that their sect might prevail! Could I worship a God like that? No, my principles of freedom and right are superior to those of creed and sect, and so I will remain apart from them. To join a Christian church is almost to admit that I am willing to persecute, misrepresent and slander my fellows of some other denomination, to say nothing about the unscriptural and unreasonable theories I will have to believe in. No, away with such a religion, for your acts are not only unjust, unfair, erroneous and false, but also unscriptural, unreasonable, inconsistent and illogical."

To this assault upon the religion of Jesus, the so-called Christian world are totally unable to reply with satisfaction or conviction. For them to attempt to defend their positions from Holy Writ, means to expose to light their own weak, shallow foundation, which is in contradiction to primitive Christianity; and to apply the searchlight of reason to their

creeds is dangerous in the extreme, because that would disclose such egregious errors that to attribute them to a God of intelligence, justice, mercy and truth, would be to exalt the intelligence of man above that of God—a most reasonable state of affairs! What can be done for those whose intelligence has lifted them above superstition and dogmatic assertions? There can be only one answer. If ever they are converted to true Christianity—the principles of truth revealed by Christ, and taught by His Apostles—it will be done by appealing to their intelligence and reason. They are not to be duped with a simple assertion or dogmatic assumption, based upon sheer superstition. No! Reason must play her part in the role of conversion; for she is a gift of God destined to lead man into truth, so far as the finite mind can comprehend, and she must not be ignored or neglected.

As Latter-day Saints, we are able to give a reason for the hope within. We know that the Gospel of Jesus Christ is true, that it has God for its author, and Reason as a supporter, while science is an advocate. We are not afraid to have the principles of our religion exposed to the searching ray of Scripture, reason, or science. Our belief, mode of worship, conduct towards others, and organization, may be searched with the scrutinizing eye of revelation, and she will fail to point out one defect, flaw, or fault, in the whole fabric or system.

For seventy years passed the Gospel of Jesus Christ, as revealed in these "Last Days," has withstood all the forces of reason, all the powers of revelation, yea, more, it has withstood the more horrible, yet less forcible opposition—fire, smoke, blood, and banishment, and still it stands even firmer than before, unshaken in its purposes, unmoved from its foundation, like the mighty Rock of Gibraltar, 'gainst which the angry waves of sectarian hate dash only to rebound a mass of foam and spray. The walls of superstition shake, totter, tremble, and soon will fall, but truth will stand unmoved amid the battle's din, triumphant in the end!

Brother R. S. Humphries and wife called at the office on their return trip from the west, where they have been spending some time in visiting friends. Brother Humphries lives at Awensdaw, S. C., and is an influential citizen of the Palm Leaf State. Sister Humphries went to Utah in June, while Brother Humphries left in the early part of September and spent a month with the Mormons. They report that they had a very enjoyable time and that they found the Mormon people, not as they had been represented in the South, but a people fraught with good deeds and abundant in loving acts. They had the privilege of attending the Semi-Annual Conference, and of sitting under the sound of the voice of Living Oracles of God, who spoke with authority and power as the Spirit gave them utterance and not as the Scribes and Pharisees. They feel amply repaid for time they have spent in the Sego Lily State, and only have words of praise for the people of Deseret. It is good to meet with those who have the manly and womanly courage to speak of people as they are, and these folk are just the very ones that are true to themselves and to their fellowmen, let them be what they may, religiously, politically or otherwise. "Stand for the right and let us speak of all the best that we can," is the motto of Brother and Sister Humphries.

FREEDOM AND EDUCATION.

It is often urged by those who do not know our people as they really are, but who are willing to believe the rank assertions of our enemies, that we are a low, debased, immoral, godless sect; that our leaders and chief officials have ever been the worst kind of men, and have strenuously and successfully kept us in the dark, duped and hoodwinked; reveling in ignorance. The people of the world, generally speaking, are inclined to look upon what they term "the Mormon Priesthood," as an awful, fearful, hierarchy, organized for the sole purpose of despotism, militarism and politicalism. They imagine it a political machine, which crushes all who dare oppose its progress, and seeks to gain control of the government at large. They suppose that it thrives best where ignorance prevails, and that it contravenes intelligence and education, desirous of remaining in the dark rather than being exposed by the light.

Those who believe the above assertions are indeed and in truth the ignorant ones; for had they searched beyond the denunciations of our bitter opponents; had they been fair-minded enough to hear both sides of the matter; and did they but really *know* something about our people, they would not indulge in such vain and malicious sophistry, but would be eager to partake of the Truth, to accept it, and live up to it. The Mormon people are not ignorant. Mormonism does not flourish in ignorance, but to the contrary, she has taught, from the commencement, that "no man can be saved in ignorance," and that "the glory of God is intelligence." Trace the history of the Mormon people, and it will be seen that they have been staunch advocates of education, believing that by this means the people are enlightened, which enlightenment is absolutely necessary for the advancement and progression of God's work on earth. As early as 1832 the Prophet Joseph Smith received a revelation from the Lord, in which the following was enjoined upon the Saints of God, by way of commandment: "Seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." (Doc. and Cov., Page 318:118). From this one can readily observe that the Saints were not to remain ignorant, but that they were commanded to search out of the best books, and teach one another words of wisdom.

Mormonism grants more freedom, and perfect liberty to its communicants than any other organized body of religious worshippers under the sun. When we say "freedom and perfect liberty," we mean freedom to serve God and "perfect liberty" to advance in the paths of holiness and peace, not freedom and liberty to do evil, but freedom and liberty to do good; for it is neither freedom nor liberty that allows man the right to do wrong, but license, which we do not grant—they may have the privilege, but not the right. When Jesus said, "Ye shall know the truth, and the truth shall make you free," He did not mean that they would be released from duty or freed from service, but the "freedom" He promised was into service, into duty; in other words, they should be made free from the entanglements and bondage of sin, that they might serve Him, walk in a line of Christian duty and keep His holy commands. So it is, and thus it ever will be, with all those who earnestly desire to follow in His steps; they will ever be willing to

accord to each other the liberty which makes men free!

The people called by the world "Mormons" look after the education of their children. The Herald and Presbyter of July 25th says: "And Utah, which we are hurling stones at—Utah, which we consider lost to saving grace and lots of other good things—Utah looks after the schooling of its young." And not only the young, but also for those of mature years are there institutions of learning. Yes! Utah holds her place, and ranks with the most advanced in educational facilities. The inspired men, who stand as watchmen on Mount Zion, have urged the young to avail themselves of the many opportunities to obtain a good education which have been placed within their reach. They contend that Truth, Reason, Intelligence and Education go hand in hand, and are destined to gain the ascendancy and supremacy over Error, Bigotry, Ignorance and Illiteracy. Those who follow the teachings and exhortations of the "Mormon Leaders," as they are called, will avail themselves of the educational facilities granted in this land of the free.

Where true education is there we shall find freedom and liberty; where ignorance prevails there we shall find bigotry and intolerance. The Gospel of Jesus Christ courts investigation by the learned, the educated and the mental giants of the land. Like Paul to Agrippa, so we to the world can say, "This thing was not done in a corner;" neither is it hidden, but all who desire can investigate its claims and scrutinize its organization and development. Priestcraft does not lead the Latter-day Saints, the Holy Spirit guides, the voice of inspiration points the way, and holy men of God receive revelation for the work of the ministry, the perfection of the Saints, the edifying of the body of Christ. Thus by love unfeigned are all the workings of Christ's people conducted. The spirit of love pervades all, and unites in one perfect whole every part of the organization. It is the spirit of God which unites the Saints, and prompts them to render obedience to those whom God hath placed over them. Education properly applied but acts as a stimulus, while freedom gives us the liberty to serve God, and become like unto our Father in heaven.

Freedom and Education are both honored, respected, taught and practiced by the Latter-day Saints. They are not curbed or Priest-ridden, but are free to act and choose for themselves. They affirm that all mankind have their free agency; that it is given them of God, and no one has the right to suppress, coerce, or intimidate them in the exercise of the same. Freedom and Education will make the world better, brighter, lovelier far! We crave it, seek to bring about its glorious reign, and welcome all who strive to facilitate these two grand principles—Freedom and Education.

President W. D. Rencher, of the Georgia Conference, called at the Office en route to his home in Eagar, Arizona. This is the second mission that Elder Rencher has filled in the Southern States. His first mission was spent in Mississippi, where he labored some twenty-seven months, during which time he acted as president of that Conference, being engaged in this responsible position for about one year. The first six months of his second mission, the one from which he is now honorably released, was spent in Mississippi, after which he assumed the reins of conference affairs in Georgia; this makes something like

two years and six months that he has acted as Conference President. He returns feeling well repaid for the time spent in the service of the Lord, and is filled with the spirit of his mission, crowned with honor and success, and enriched with the blessings of the Holy Priesthood. President Rencher will act as an instructor in the St. John's Stake Academy, Arizona, and we wish him success and joy in that line, even as he has been successful and found joy in his missionary labor.

History of the Southern States Mission.

(Continued from Page 367.)

November, 1899—The month began with beautiful weather and the health of the Elders generally good. The work was prospering, but as the time for congress to assemble drew near the ministers became more bitter and aggressive in their efforts to stir up prejudice against the Elders and their teachings, the subject, as before stated, being centered in the case of Elder B. H. Roberts.

President Rich began his tour over the Mission, and on the 4th and 5th held conference in North Carolina, at Goldsboro. The Elders met with much opposition and were forced to use a vacant lot for the purpose of holding services, as no building in the burg could be procured. This condition was the work of professed servants of God, who were no doubt fearful that their salaries would diminish and their craft be in danger if the people learned the truth about the Mormons.

The Virginia Conference convened in Richmond on the 5th and 6th. The newspapers were fair and gave an unbiased report, but still the same opposition caused by the anti-Roberts crusade was met. One minister stood at the door leading to the conference meeting place and entreated the people not to go in.

On the 7th Elders F. P. Carlisle and J. E. Myler received a whipping at the hands of a mob. This occurred five miles from Morganton, Ky. President B. F. Price sent in an account of the mobbing which can be found on page 413 of Vol. 1. Nov. 11th and 12th, conference was held at Knoxville, Tenn., with the Elders of the East Tennessee Conference. The public meetings were fairly well attended and a good time was had. The newspapers were very fair, although the ministers, as usual, were bitter in their denunciations of the Mormon people. The new town hall was very generously tendered and four meetings were held therein.

At Hopkinsville, Ky., on the 15th and 16th, the Kentucky Conference was held. The people of the city treated the Elders with due respect and not a few came out to the meetings. A large number of Saints were present and a most enjoyable time was had. On the 19th and 20th the Elders of the North Alabama Conference met at Tuscaloosa, Ala., in annual meeting. Some very strong opposition was here met with, and the papers were full of all sorts of mean things about the Mormons. The North Kentucky Conference convened in Louisville, Ky., on Nov. 25th and 26th, and the Elders of the Ohio Conference met at Columbus, Ohio, on the 28th and 29th. Successful meetings were held at both these places and a time of enjoyment was had by the Elders.

Florida reported success in the cities of Cammilla, Ocala, Fitzgerald, Pelham, Tipton and Quincy. President Osmer D. Flake reported the following from Mississippi: During the month three parishes in Louisiana were opened, viz., St. James,

St. Bernard and Plaquemine. In the first the Elders met but little success and only a few meetings were held; were disturbed by mobs several times, and pelted with eggs, until finally, after a stay of two weeks, they were driven out by a mob, who told the Elders (M. N. Fisher and M. E. Gifford) that the people there were all good Catholics and Baptists, and wanted no Mormon preachers. In St. Bernard parish Elders J. W. Vance and Wm. Isom found but few white folks and no hospitality. They were forced to sleep in the woods part of the time. E. R. DeWitt and E. T. Kingsford met with very little encouragement in Plaquemine parish. Were compelled to go without food for three nights at a time, and one night had two shots fired at them.

President J. U. Allred, of the Middle Tennessee Conference, reported that much trouble was experienced in getting a place of meeting for conference. This was owing to the anti-Mormon sentiment created by anti-Mormon mass meetings.

The month closed with the health of the Elders generally good.

(To be Continued.)

Letter from Elder Charles G. Larsen.

As I have had the sad news reach me a short time back of the death of my beloved mother, I thought I would write a short biography of her life, and if you see fit you may place it in The Star.

Annie Sophia Larsen was born in Sweden, Oct. 12, 1839. At the age of 17 years she embraced the Gospel of Jesus Christ as taught by the Elders in that land. In the year 1875, in company with her husband, she emigrated to the land of Zion, and lived in Utah until the year 1881, when they move to Idaho (Oakley) and lived there until her death, which occurred on July 21, 1900.

She had been a faithful member until her death. She leaves a loving husband and four children to mourn her loss. The eldest (Charles G.) was laboring in the state of North Carolina as an ambassador of Truth when the sad news reached him of her death.

If you can find space in your valuable paper to copy the above biography I will be pleased. Please correct all errors and arrange it different if you see fit.

It was hard for me, when I received the news of her death, for I know that I have lost my best friend on earth. I hope to live so when I am called to leave this probation I may be permitted to meet her again, for I know she has filled her mission with honor both to her God and family. I will close, hoping this will meet your approval. I remain your brother in the Gospel of Christ,

Charles G. Larsen.

Releases and Appointments.

Releases.

R. L. Shepherd, Ohio Conference.
J. F. Perkins, North Alabama Conference.

E. J. Child, North Alabama Conference.

D. W. Grover, North Alabama Conference.

H. K. Mortenson, North Alabama Conference.

John A. Welker, East Tennessee Conference.

Jos. H. Woolsey, East Tennessee Conference.

W. D. Rencher, Georgia Conference.

W. Bennion, Georgia Conference.

J. S. Cazier, North Ohio Conference.

J. R. Sellers, Florida Conference.

J. W. Richins, North Carolina Conference.

CONSOLATION FOR A BEREAVED MOTHER.

Chattanooga, Tenn., Oct. 10, 1900.

Mrs. E. H. Bronson, Fairview, Idaho:

My Dear Sister:—I feel it my bounden duty to write you a few lines with a sincere hope that I may say something that will tend to console and comfort you in the hour of your grief and affliction. I know that it is hard to part with those we love; we are loath to return those precious jewels which the Lord so kindly tendered to our care—even our beloved children. Yes, they are jewels of priceless worth, and to part with them gives sorrow of heart, but could we penetrate the dimming veil which separates us from them, methinks that our heaviness would be turned to joy, our grief to gladness, and our sorrow to enraptured bliss.

What is this mortal life but the school room in which we are trained for a higher and a better life; in which we are disciplined for a grander sphere, and taught those Holy Laws that prepare the soul and pave the way to the blessed boon we all would gain, even life eternal in the kingdom of God. Yes, this life is the university, in which we gain a varied experience, and from which we are destined to graduate to a higher grade, providing that we learn our lessons well, and pass the final examination. As in the college, so is it in real life; when we graduate from this mortal sphere it is but the commencement exercise for another grade, which is higher, brighter and nobler far than this present one.

Temptations beset us on every hand; tribulation, affliction and trials meet us in the way, and obstacles arise before us. Our course is not strewn with roses or paved with pearly gems; but stern reality which manifests itself in thorns and briars must be encountered on our journey. With courage and patience, faith and hope, we pursue our course, and blessed are they who have the companionship of the Holy Spirit, for then the rough places are made smooth, the obscure plain, the crooked straight, our seeming obstacles surmounted, while we are enabled to endure our trials and tribulations with fortitude and long-suffering. Oh! the Spirit is a wonderful Comforter, a Holy Guide, a divine Companion! Were it not so, then life would be miserable indeed, but now we can have joy, not joy because trials await us, but because of the more abundant life which is promised to the obedient and the faithful. "Adam fell that man might be and men are that they might have joy." We are here that we might have joy, and you will remember that Jesus said: "I am come that they might have life, and that they might have it more abundantly." Do we perform our part well here, then we shall be raised to higher stations. Do we honor God and love Him here, then He will honor us and love us there! He is merciful. He is kind, He is loving, He is just, and if we only trust Him to the end, He will prove His love and mercy by exalting us in glory with the redeemed!

The kindred affection of a mother to her boy is centered in a mould that is finely fashioned, and touched with love's pure finger—the heart. Under the home roof you have seen him grow from childhood to manhood. You have given him the strengthening nutriment, you have nursed him in sickness, nourished and cared for him while under your paternal keeping, and when he honored the call to perform a mission to the people of the Southern States, and the hour to say

good-bye arrived, you bade him God-speed with a mother's blessing. He went as a true and trusted soldier to his post of duty; you thought of him when he was far away; yes, thought of him all the living day; and when the shades of evening fell, you knelt before the Throne of Grace and prayed the Lord to bless him.

The Lord heard your supplication in his behalf, and blessed your darling boy so that he prospered to a marked degree. Yes, he became a mighty worker in the vineyard of the Lord, enlisting his every effort for the advancement of God's righteous purposes upon the earth, wielding the sword of truth and proving himself a power for good wherever he went. His companions loved him, and he was beloved by all who knew him. Always ready and willing to assist a brother, lending a helping hand to all, making himself useful and beneficial to those who stood in need, and when, in a righteous endeavor to aid his companions, he met his sad and sudden death in the turbulent waters of a treacherous stream, his spirit returned to that God in whose service he was engaged.

All that remains of his earthly tabernacle has been casketed and returned to the home of his childhood, but you, dear sister, his loving mother, will not grieve as those who have no hope. Mother! Sister! you will meet your son again, know his gladsome features, you have marked his cheerful smile when he played around your knee in infancy, and you will know him when the trumpet of God shall sound and the dead in Christ shall rise. You will know him, and he will know you and then shall we all know and realize that "God doeth all things well."

I pray the Lord to bless you, and comfort you; to bestow in your grief-stricken home the Spirit of consolation, and shed around you that benign influence which makes the mourner to rejoice and the sad to find joy in the Lord.

Your loving sister and true friend,
Nina F. Rich.

SOUTHERN BOXERS.

Sept. 29, Elders C. G. Anderson and George O. Holt entered a little settlement called King's Creek, in Cherokee county, for the purpose of visiting some Saints whom they had recently baptized. Just before reaching their destination, they were accosted by eight men, who warned them to leave inside of two hours, and were only protected then from the cowardly assaults of the villains by a man who interferred in behalf of the Elders. After dusk a mob of thirty-five men started upon the track of the Elders, but were confused in the route of the brethren and abandoned the pursuit.

Oct. 6th, Elders J. P. Illum and J. T. Lazenby were passing through the same neighborhood, en route to Blacksburg, and were evidently followed and located at the home of Brother J. L. Etters, at Blacksburg, by three men. Elder Lazenby was sick and went to bed as soon as he arrived. Elders Anderson, Holt and Illum held meeting the same night at the home of Brother Sanders. After meeting Elder Anderson returned with Brother and Sister Etters, where Elder Lazenby had been left sick in bed.

About 11 o'clock, as they all sat enjoying a pleasant conversation, their peace and silence was broken by confusion and clamour like a pack of Russian wolves in the act of surrounding their helpless victims. The house was soon surrounded and filled with cowardly fiends, who bore every characteristic quality of the Prince of Darkness. One miserable coward drew a gun on Sister Etters when she interferred in behalf of

the Elders, and threatened to treat her like they intended to mete out to the Elders. Brother Etters also was covered by two or more guns, as was Elder Anderson.

In the meantime several men entered an adjoining room, in which Elder Lazenby was sleeping, and cruelly dragged him from his bed and started with him in the direction of the woods, with no other clothing on than his garments.

Upon trying to reason with the mobocrats, Elder Lazenby was struck over the head with a weapon, which nearly rendered him unconscious. Elder Anderson was pulled out of the house by four men, and taken with Elder Lazenby into the woods, where the mob's horses were tied.

Elder Anderson was partly stripped of his clothing and given forty lashes, while Elder Lazenby was given but eighteen, because of its being his first entrance into the county. They then were released and warned to leave the state at once, under penalty of hanging. Elders Holt and Illum, who were stopping at the home of Brother Gordon, were at once notified of the presence of a mob, and found refuge in the woods.

The mob, which consisted of thirty-five men, then went six miles to Cherokee Falls, and severely whipped Brother Thomas Martin, who has just recently joined the Church.

Elder Nix and I, on the afternoon of the mobbing, went over the line into North Carolina to see some Saints. On entering a little town named Grover we were informed by a man that there was a mob after us. We took no notice of the rumor, but continued on to our destination, supposing our presence was the cause of the action. Monday we returned and learned of the trouble; also that part of the men had come from North Carolina. We went at once to the officials at Blacksburg, whose duty it is to maintain peace and order, and asked for protection, as a petition to ostracize and drive out the Elders, Saints and friends from the county has been and now is in circulation among our enemies.

The justice of the peace gave us no satisfaction whatever and intimated by his prejudiced conversation that his code of laws afforded no justice for a "Mormon," which indeed was amply proven by remarks made by him to one of our members, in which he said: "The law can't get at the "Mormon Elders" for preaching their doctrine; neither can the law get at those who mob them."

There is an effort now on the part of these fiends to effect a union between the merchants and millers to prevent the Saints and friends from getting food and supplies.

As is invariably the case, we have found at the head of this mob a man who professes to be preaching the Gospel of Christ and who pretends to teach those righteous principles which will result in the universal brotherhood of mankind. Among the mob also was a merchant and others quite as prominent. May the Lord have mercy on their poor souls, should they ever be considered worthy of beholding His presence on the day of judgment.

C. R. Humphreys.

Silent Prayer.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Canon Farrar.